

MAN'S BEST DIET,

AND

TWENTY YEARS' TRIAL OF IT.

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For ten years previous to becoming a Vegetarian I scarcely knew what it was to enjoy a day's good health; for nearly twenty years since I have had comparatively no illness—such is my experience of the Vegetarian system. A curious circumstance led me to adopt it.

For some years I had read Swedenborg's "Arcana Celestia," wherein he states that man had gradually declined from what he calls the Golden Age (of goodness and truth), down to the age of iron and clay (or love of self and the world). Swedenborg states (Arcana, 1002) that to eat the flesh of animals, considered in itself, is profane, for the people of the most ancient times (the Golden Age) never, on any account, ate the flesh of any beast or fowl, but fed solely on grain (especially on bread made from wheat), on fruit, herbs, milk of various kinds, and the like productions. To kill animals and eat their flesh was to them unlawful, and was regarded by them as bestial; and they were content with the uses and services which they yielded (Genesis i. 26.). But in course of time, when men became cruel as the wild beasts—yea, much more cruel—they began to slay animals and eat their flesh; and man having acquired such a nature, the killing of animals was *permitted*, and continues so to the present day. Having been struck with this teaching of Swedenborg, I was already predisposed, when Mr Smith came to lecture in Newcastle, to accept the Vegetarian doctrine, which I then embraced, and have ever since kept faithfully.

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The first question which any intelligent and rational man should ask himself, on his pilgrimage to an eternal home, should be—For what purpose am I here? What end had the Omnisicent in view when He placed me here? Does he make just and eternal laws for my guidance? Am I accountable for my acts, and does my everlasting destiny depend upon my actions? Should I live for myself alone, or will my trying to make others happy not only tend to my own happiness, but be following our Divine Master's example who went about "doing good?" Surely man is a spiritual and an accountable being, and should live up to the standard that his heavenly Father has intended for him.

Mr L. N. Fowler says:—"The question becomes exceedingly important what kinds of food naturally develop particular physical and mental powers? To obtain a satisfactory answer should be the wish and endeavour of every human being. We ought to labour to understand the subject thoroughly, that we may know exactly what influence particular modes of living are calculated to exert upon us. An unnatural appetite is always accompanied with impaired digestion, and impaired digestion robs life, so far as palate is concerned, of its purest and its richest luxuries. The gratification of artificial and unnatural appetites occasions hosts of diseases and innumerable instances of sudden death. We cannot indulge the unnatural craving of perverted appetite without first enfeebling, and ultimately destroying both mind and body—without both lessening the enjoyment of life for a time, and bringing life at length to an untimely close. The appetites of many are perverted very early."

The appetites of many are perverted in the cradle, if not earlier. The object of this essay is to recommend a system of diet which at first may be less palatable to many than the one to which they are accustomed. Still, if I recommend *Nature's* system, it will be well to follow it. If it requires a sacrifice at first, it will double and quadruple their pleasure afterwards. Returning from transgression is attended on the whole with more of pleasure than of pain. Duty and self interest induce us to sacrifice whatever is unnatural; and, however depraved our natures may have become, we may in time bring them back to their proper tone. Let us listen to the voice of our Divine Instructor, and learn and practise the philosophy of heaven.

Two dietetic systems, both capable of sustaining life, are presented to our choice—the animal and the vegetable. Is man constituted to live exclusively on either? If so, on which? or is a mixed diet best calculated to develop all his powers? If so, in what proportion should the animal and vegetable be mixed? What then are the influences of an exclusively animal diet on man's mind and body? What are its influences on human happiness? What are the influences of an exclusively vegetable diet? And what are the influences of a mixed diet, and of a diet mixed in various proportions? In short, what shall we eat in order to attain the highest pitch of human perfection and enjoyment? It is true we know of none who advocate an exclusively animal diet for man; yet, by considering the natural and general effects of animal diet on the human system, we may be better able to ascertain

whether a mixed diet is best, and if it be, of what proportion of vegetable and animal food that diet should consist. What then are the natural, the constitutional effects of animal food? What are the effects of vegetable food?

We answer first, the constitutional effect of animal food is to excite the animal propensities, more than the moral sentiments. This point is established by all animated nature, and by the general experience of mankind. The most striking characteristics of all carnivorous animals are rapacity and ferocity. Their carnivorous habits naturally develop these traits. Animal food, therefore, eaten by man will necessarily develop a like rapacity and ferocity in him; while a vegetable diet tends to foster and nurture docility and goodness.

Again, it is vain to question the law that the natural diet of all animals is constitutionally adapted to nourish and develop the peculiarities of their respective natures; and this law once established, it follows, as a matter of course, that animal foods constitutionally develop combativeness and destructiveness mainly. All animated nature attests that this is an ordinance of heaven. Men therefore cannot eat flesh, without to some extent developing ferocity.

The doctrine, that a flesh diet constitutionally nurtures ferocity, is still further established by the fact, that ferocity is necessary in order to obtain a supply of such food. Carnivorous animals could not obtain the necessary supply of animal food without this ferocity. Without ferocity, their sharp claws, their hooked tusks, and their powerful muscles, so strikingly adapting them to pounce upon and swallow their prey, would be useless as swords to a sleeping child. What could a sheep do with claws and tusks? Nature nowhere furnishes these instruments of death to animals without accompanying them with proportionate destructiveness. Destructiveness and flesh diet as naturally and as universally accompany each other as fire and heat. Were it not so, nature would not be in harmony with herself.

This concomitance of propensity and flesh diet is proved by other facts. How frightful is the roar of the chafed lion! How terrific the yell of the exasperated tiger! Yet the roar of the lion, and the yell of the tiger, are only expressions of the natural destructiveness of those animals. Facts still further attest this. Take a dog of medium coarseness and feed him for months and years on vegetables alone, and you increase his docility and gentleness. Feed him exclusively on raw flesh, and he becomes fierce and dangerous. By a flesh diet you inflame his destructiveness; by a farinaceous diet you calm and tame it. Even a tiger, caught young, and fed on farinaceous food, has been known to become so tame as to be allowed to go about the premises unchained. The effect of animal food is the same on man as on other animals.

This brings us to the anatomical construction of the teeth, which again goes to show that man's diet was designed to be the very opposite to that of those animals to whom feeding on flesh is perfectly natural. The latter are provided with sharp-pointed teeth, many of them of enormous size and strength, by means of which, with the assistance of their claws, they are

enabled to tear to pieces the flesh so necessary for them. Now, we do not find man provided with organs of a similar nature. He has teeth, it is true, but very differently formed from those of carnivorous creatures. Even the teeth called canine scarcely differ in length from the incisors or front teeth and so far from their size or form indicating them to be for tearing, they are required for operation upon many vegetable substances in daily use, thus fitting those substances for the further operation of the molar teeth, by which the food receives its final crushing before its consignment to the stomach.

The salivary glands would again seem to indicate that vegetable food is the only suitable aliment, being so formed as to secrete a large quantity of saliva. In the case of animals naturally living upon flesh, so large a quantity of this most important fluid is unnecessary. Accordingly the salivary glands of carnivorous animals are small, and the quantity of saliva they secrete is very limited. The difference in this respect between man and these animals sufficiently indicates the different food intended for each.

But, perhaps, no part of the anatomical structure is better calculated to show this difference than what we call the digestive apparatus. In those animals whose natural food is flesh, the alimentary canal is much shorter and less complicated than in man, and in those animals which feed on vegetable diet.

So much therefore for the natural development of men's bodies and teeth. I will now call to my assistance the great authority of the late Professor Liebig, who states, in relation to food, that "Two substances require especial consideration as the chief ingredients of the blood—Fibrine and Albumen. These important products are especially abundant in the seeds of different kinds of grain, in peas, beans, and lentils, and in the roots and juices of what are generally called vegetables. Vegetables produce in their organism the blood of all animals; for, the carnivora in consuming the blood and flesh of the graminivorous, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter. Vegetable fibrine and albumen take the same form in the stomach of the herbivorous animals as animal fibrine and albumen take in the stomach of carnivorous ones. Grain and other nutritious vegetables not only yield in starch, sugar, and gum, the carbon which protects our bodies from the action of the oxygen, and produces in the organism the heat essential to life, but also in the form of vegetable fibrine, albumen, and caseine our blood, from which the other parts of our bodies are developed." What kind of food then, most efficiently and at the least expense, answers the end we have in view? To save space, I copy the most popular articles of consumption, to show the value of Farinaceous over animal diet, from Professor Liebig's table.

Contain of flesh-forming principle in 100 pounds.				Heat-giving element in 100 pounds.	
Wheat,	...	...	21 pounds.	.....	62 pounds.
Oats,	...	...	11 "	.....	68 "
Peas,	...	...	29 "	.....	51 "
Beans,	...	...	31 "	.....	52 "
Rice,	...	...	8 "	.....	82 "
Potatoes,	...	...	2 "	.....	25 "
Butcher's Meat,	...	21.53	"	.....	14 "

It will scarcely be denied that in the few articles from the vegetable kingdom here enumerated, there is an abundance of albuminous substances to form flesh or muscle, so as to obviate any necessity for resorting to the animal world. And yet it is chiefly on the ground of its superior power to support the fleshy or muscular system that the advocates of a mixed diet rely, in arguing for the necessity of animal food to give strength and vigour to the human frame. We find that the universally popular production, wheat, contains within 5 pounds in the 100 pounds as much flesh-forming principle as butcher's meat itself, besides containing 62 per cent. of the heat-giving element, of which butcher's meat contains little more than 14 per cent. In like manner we find that peas contain 29 per cent. of the flesh-forming element, or 7 pounds 11 oz. more in the 100 pounds than butcher's meat, while of the heat giving element they contain 51 per cent. Beans, the most nutritious of all, contain 31 per cent. of albuminous matter, or 9·47 per cent. more than flesh, while they also contain heat-giving matter to the amount of 52 per cent.

The other vegetable substances contain less albumen, but a larger amount of heat formers, and may be taken in conjunction with more solid substances for the support and nourishment of the body. The bone-forming element abounds in most vegetables, but especially in farinaceous substances. In oats it is most abundant. From these premises then, can we do otherwise than infer that a vegetable and farinaceous diet is the best for man? For the fact is, that while an animal or mixed diet is very much more expensive, it contains less of solid substances than most of the vegetable foods, and flesh has on an average $63\frac{1}{2}$ per cent. of simple water.

Mr C. D. Hunter, F.C.S., in an article in the *Dietetic Reformer* for July 1867, on "Some agricultural facts about the economy of food," uses some very effective arguments with practical and statistic-loving men. He says:—"The economy of nature testifies also that flesh is an exceedingly wasteful food. For while it has been calculated that the annual produce of two and a half acres of land, in the form of mutton, is capable of sustaining one man the same under wheat would support six men, under apples rather more, and under potatoes nearly sixteen men. Even milk, which is obtainable without destruction of life, is in nature's economy fully one-third cheaper than flesh. These calculations include the suet as food. If it be left out, the figures for flesh are reduced by two-thirds, and nearly eight acres would be necessary to support life—the lean of the meat alone being used. Wheat would then prove eighteen, and potatoes forty-eight times superior. These are facts that speak for themselves, and may be confirmed by anyone possessing a little acquaintance with agriculture, and having within reach Dr Frankland's or Dr Letheby's lectures on muscular force and on food."

Ask the agricultural labourers how much of the flesh-forming portion of animal food they are in the habit of consuming. Every man of experience knows it forms an almost insignificant portion of their diet. The conclusion is inevitable, that the strength of our working people in the rural districts is almost entirely derived from the products of the vegetable kingdom, and

unless it can be shown that our rural labourers are less robust than our workmen in towns, amongst whom a large quantity of flesh is consumed—often daily—the advocacy of a mixed diet must be conceded to be weak indeed.

But it may be urged that although an agricultural labourer, owing to his more healthy occupation, may sustain himself on vegetable diet, the use of animal food by persons of sedentary occupations is a necessity. A similar assertion has often been made in reference to the use of intoxicating drinks, and for a similar reason, because of the stimulus it affords; but all such stimulus has been proved, times out of number, to be an evil, productive of temporary effect only, and followed by increased depression. Dr Trall, of New York, remarks that, “Just so far as a thing stimulates, just so far it does not nourish; that just so far as it does not stimulate, just so far it nourishes.” He also states in his address on the scientific basis of Vegetarianism, that when taking animal food we are only taking vegetable products in a vitiated form, and in many cases in a very diseased form. He also states, in answer to the medical profession, that they have “mistaken a process of disease for a process of nutrition.” He says that in what he asserts as to the nutrition of Vegetarian diet, he speaks with authority, for he has proved its value on himself and on hundreds of others. This, I suppose, is what we should call, knowing the two sides of the question!

Doubtless it will be admitted that, taking the population generally, a larger amount of animal food is consumed amongst people engaged in manufactures and commerce, than among our rural population; and one might naturally suppose that, after allowing a large margin of mortality to be ascribed to overcrowding, impure air and other unfavourable circumstances, supposing the theory of a mixed diet to be correct, figures would show human life to be far more favoured in town than is very unfortunately the case. For the mortality amongst the working classes in towns compared with that amongst labourers in the rural districts is frightfully large. The average ages in six several districts, as calculated and compared sometime ago, stood thus:—

AGRICULTURAL.	MANUFACTURING AND COMMERCIAL.
Rutland,.....40 years.	Leeds, .....20 years.
Devonshire,.....35 „	Manchester,.....17 „
Cumberland, .....30 „	Liverpool, .....15 „

If it be admitted that animal food exerts any influence in the mortality of a people, then do these figures speak loudly in favour of a Vegetarian diet; and that it does exert such an influence is quite capable of proof.*

As economy must ever be one great means of promoting the well-being of man, let us just compare the cost of sustaining the human organism upon the two kinds of aliment, animal and vegetable. The following table was calculated on the basis of provisions at moderately low prices, but supposing them to be high as at present, it can make no difference in the relative proportion. It will be at once seen that a large amount of wealth, and consequently of human exertion, is thrown away by breeding and rearing of animals for the sustenance of man.

Cost per stone of heat-giving aliment contained.			
Wheat,	£0	1	9
Oats,		1	9
Peas,		1	9
Beans,		1	9
Rice,		3	9
Potatoes,		1	9
Butcher's Meat,	1	8	0

Cost per stone of flesh-forming aliment.			
Wheat,	£0	7	2
Oats,		9	0
Peas,		5	2
Beans,		5	0
Rice,	2	1	1
Potatoes,	1	5	0
Butcher's Meat,	1	8	0

It is not meant that fourteen pounds of butcher's meat costs 28s. ; but that this is the price of fourteen pounds of solid aliment after the water has been extracted, and so of all the other articles.

Facts show that a very large portion of the great and noble of our race have been and are Vegetarians. Cyrus, the great Persian conqueror, lived from his youth on vegetables, and drank only water ; and the best and most hardy soldiers of his army are said to have done the same. The brave and warlike Spartans were temperately fed on black bread and vegetables. The ancient Egyptians were religiously set against the killing of animals for food, and so far from being a feeble race, the ruins of their cities and the enduring solidity of their Pyramids are still the admiration of the world. The Brahmins of India, the finest and most intelligent of the native races, have for generations religiously abstained from animal food, and yet they have not diminished in stature or in mental or physical strength. In modern times we find almost universally that the labouring populations of the world, who perform no inconsiderable share of hard work, live chiefly on vegetable food. In Europe, we find the labouring classes subsisting on vegetable diet under almost every variety of climate, from sunny Spain to the frost and snow of St Petersburg. The Russian peasant is satisfied with the plainest food, and that wholly vegetable, and of the strength of Russian labourers, ship captains trading to St Petersburg have given many instances. The general food of the Norwegian is rye bread, milk, and cheese, and in no part of the world, in proportion to its inhabitants, do the people attain to greater longevity. Dr Capell Brooke says, that "notwithstanding the poor fare of the inhabitants, they are remarkably robust and healthy." The boatmen and water-carriers of Constantinople, in regard to physical development, are said to be almost the finest men in Europe. Their diet is chiefly bread, with cucumbers, cherries, figs, dates, mulberries, and other fruits, with only occasionally a little fish. Their drink is water all the year round. The Polish and Hungarian peasants are among the most active and powerful men in the world, and that they are very brave their extraordinary struggles for freedom bear witness, and they live almost entirely on oatmeal, bread, and potatoes. The Swiss are a brave and hardy people, and their peasantry seldom taste anything but bread, butter, and cheese. The Greek boatmen are astonishingly athletic and powerful, and the labourers in the shipyards are no less so. They breakfast and dine upon a small quantity of coarse bread, and figs, grapes, or raisins, and yet there are no people in the world more athletic, graceful, and cheerful. In Spain, a hired attendant will accompany a traveller's mule or carriage, forty or fifty miles a day, raw onions and bread being

his only fare. The Moorish porters, and those who work on board ship in Spain, are strong men of great muscular power, and their food consists of coarse brown wheaten bread and grapes. In Scotland, the bulk of the rural population eat but little flesh, living largely on oatmeal in the shape of porridge, brose, or oatcakes, and nowhere in the British Empire are finer specimens of men to be found than among the Scottish Highlanders, who have seldom tasted such a thing as roast beef. The native Irish, fed on potatoes, milk, and vegetables, are strong and well-formed, and those who come over to harvest seem to be able to do their work as well as other labourers alongside of them.

Then again, observe that men trained for the prize ring are fed largely on raw flesh. Experience early taught trainers that there was something in the diet of the lion and tiger which kindled in man the ferocity of those beasts of prey. Theophrastus, a disciple of Plato and Aristotle, who died at the age of 107 years, says—"Eating much, and feeding upon flesh, makes the mind more dull, and drives it to the extreme of madness." The maxim of Pythagoras, which, if acted upon, would morally, physically, and spiritually regenerate the world, is familiar to all Vegetarians—"Fix upon that course of life which is best: custom will render it most delightful." Zeno, and many other philosophers of antiquity, who have been highly lauded for purity of morals and profundity of thought, restricted themselves entirely to a diet of fruits and farinacea. Lord Byron believed that the eating of flesh excited men to war and bloodshed; while Fuseli, the painter, was in the habit of eating raw meat for the purpose of engendering in his imagination the horrible fancies which he wished to depict. And it is related of Mrs Radcliffe when she was writing the "Mysteries of Udolpho," that she ate uncooked meat for the same purpose. Sir John Sinclair observes that "vegetable food has a happy influence on the powers of the mind, and tends to preserve delicacy of feeling and liveliness of imagination and acuteness of judgment, seldom enjoyed by those who make free use of animal food. "Vegetable aliment," he says, "as never over-extending the vessels or loading the system; never interrupts the stronger motions of the mind, while the heat, fulness, and weight of animal food is an enemy to its vigorous efforts." In proof of the assertion that a "vegetable diet promotes clearness of ideas, and quickness of thought, and that a transition from a vegetable to an animal food produces injurious effects," a friend of mine states, that he has more than once selected from his tenants' children in Ireland a boy remarkable for that smartness of intelligence so common in the Irish youth, while in the capacity of errand boys on the farm, or helpers in the stables, and before they became pampered with richer food than their parents' cabin afforded. The lads, at first, were lively and intelligent, and displayed a degree of shrewdness exceeding what is met with from the youth of more elevated walks of life in England; but he invariably found that in proportion as those boys became accustomed to animal food, and (according to common notions) were better fed, they relaxed in activity, and became dull and stupid; and he is confident that this change in their disposition was the effect of the change of the diet, and was not owing to

corruption of minds from intercourse with the other servants. In fact, they lost all that vivacity of manner so inherent in Irish boys.

John Wesley performed a good amount of travelling and mental labour and he strictly abstained from animal food. Mr Shillito, a member of the Society of Friends, when about 90 years of age, gave the following testimony : —“It is now thirty years since I ate flesh or fowl, or took fermented liquors of any kind whatever. I find I am capable of doing better without them. I am persuaded that ardent spirits and high living have more or less effect in tending to raise into action those evil propensities which, if given way to, war against the soul and render us displeasing to God.” So Newton, while writing his great work on optics, lived entirely without animal food.

In defence of food we like, taste is frequently appealed to. This would be an infallible guide if unperverted. But we know that man's taste can be perverted so that he shall like and approve that which is most injurious and even loathsome, (as instance the hankering after tobacco.) Probably not one in a thousand ever took his *first* pipe of tobacco or cigar who did not loathe it. At any rate, it took them some pain and time to learn to enjoy it, and none know the difficulty of giving it up but those who are its slaves. Having, however, discovered its evil tendencies, I soliloquised upon the matter, and said to my pipe, “You are a very small thing to be my master. You are assuming a prerogative that does not belong to you. I shall act upon the maxim that *true liberty* consists in *forcing one's self to do right*, and shall throw meershaum and pouch into the fire.” I did so, and from that time, now nearly 20 years, I have never tasted it again. In like manner I renounced all intoxicants. Man does not or should not live for himself ; and as ten thousand facts go to prove that drinks of this kind are a barrier to all social, moral, intellectual, or spiritual advancement, it is the *duty* of every one to set a right example, and if each one did so the evil would cease.* But so, generally, men leave that to be done by others *that they should do themselves*. And I would especially and earnestly impress upon our temperance friends, that if they became Vegetarians and taught it to others, their mission would soon be accomplished. For Vegetarians, in nine cases out of ten, neither drink alcoholic liquors, smoke tobacco, nor take snuff.

I should much like a sympathising public to attend our markets and slaughter-houses, and see the cruelties practised there on animals, especially those unheard-of cruelties when killing them in order to render their meat less bloody and more tender. To keep the feet of calves and sheep tied together in the most painful position possible, tumble them into carts one on the top of another ; bang them about as if they were so many boxes and barrels ; keep them for days together without food, and then after another living death, to hang them up by the hind feet, puncture a vein in the neck, and let them hang in this torture struggling for life, yet enduring all the agonies of death for six or eight hours, meanwhile pelting them with might and main to beat out the blood and render the meat tender, so that every blow extorts a horrid groan till tardy death ends these sufferings with their ives. How I should like this to be seen, and not hidden from the eyes

of an indifferent public. Yet these cruelties, perpetrated on helpless, unoffending brutes, little worse than anything else except human murder, are but the legitimate fruits of flesh-eating. Hear the piteous wail of these wretched animals on their passage from the farm-yard to the slaughter-houses; see their eyes rolling in agony; witness the desperate struggles and hear the terrible bellowing of the frantic bullock, who apprehends his fate, as he is drawn up to the fatal bull-ring; or even look at the awful expression of the amputated heads as seen in markets or carted through the streets, and then say whether the slaughtering of animals is not an outrage on humanity, upon civilisation, upon Christianity, on every sentiment of right.

A gentleman, who recently came from Dublin to Liverpool, told me that what he saw on board ship was something perfectly horrifying. The sea was rough, and the vessel tossed from side to side. It was heartrending to behold the beasts, and worse, if possible, to know that no provision was made for giving them water. But this is not all. In a case which was tried at the Greenock Police Court, a woman named *Monro* pleaded guilty to having sold to two customers some pieces of a dog, which she pretended was lamb, for which she was fined £10, or sixty days' imprisonment. A Birmingham newspaper under the heading "The Secrets of the Potted Meat Trade," lately reported the following case:—"The Aston Bench of magistrates on Wednesday imposed a heavy fine on Mr *Dixon Ryder*, potted meat manufacturer, of Aston New Town. It seems that on the 12th March last 20 pieces of beef, which were declared to be unfit for human food, were found on the defendant's premises, near a boiler, in which other pieces of beef were undergoing the process of cooking, preparatory to being potted. The 20 uncooked pieces were found wet, flabby, inflamed, and discoloured; and 'had the appearance of being part of a beast which had died of milk fever' The defendant had rendered himself liable to fines amounting to £400, but the magistrates imposed the mitigated penalty of £20 and the costs—in all, £21 10s." I might quote hundreds of grave cases of selling diseased meat. Yet such is the prejudice against the purer diet, or such is the force of habit, that our perverted propensities continue to produce the evils under which society groans. In what else does perversion consist? or how can human wickedness and woe be obviated except by subjugating and purifying appetite by the cultivation of intellect and moral sentiment? Would you have your children become more turbulent, quarrelsome, fierce, or revengeful; hating and hateful; more like beasts of prey? then give them flesh. But would you not rather render them more lamb-like and of heavenly disposition?—then feed them on vegetable diet. Ovid represents Pythagoras giving directions to the same purport:—

"Take not away that life you cannot give,
For all things have a perfect right to live.
To kill the noxious, whom 'tis sin to save,
Is the only just prerogative we have;
But nourish life with vegetable food,
And shun the sacreligious taste for blood."

Twelve Vegetarian Recipes.

1. **ONIONS AND POTATOES.**—Boiled or fried onions, mixed with potatoes, or boiled or fried onions by themselves, or potatoes by themselves, eaten with butter or milk, or without, according to taste, with brown bread and apples, either stewed or otherwise, afterwards, any of them will make a very good dinner.

2. **HARICOT BEANS.**—This is a small white bean imported, and can be procured at most seed shops. It contains 25 per cent. more of nutritive matter than flesh. Haricot beans alone, or mixed with potatoes (but boiled separately before mixing), make a very nice dinner, especially with melted butter and parsley. Beans and onions boiled together are very tasty and nice. Figs, dates, raisins, or any fruits in season, may be eaten with brown bread after the beans. Haricot beans should be steeped over night, and allowed to simmer only until quite soft.

3. **PEAS.**—Peas, either split or otherwise (which may be mixed with potatoes, mashed well together with a little butter), make a very nutritious dinner. Fruits of any kind may be eaten afterwards, according to taste.

4. **GREENS.**—Green or cauliflowers, mixed with potatoes, are very nice for a change. Apply the same kind of preparation to any other kind of vegetables, such as carrots, parsnips, turnips, &c., any of which may be used separately, with potatoes, or otherwise, according to taste.

5. **PUDDINGS.**—Rice, tapioca, vermicelli, corn flour, hominy, butter, or bread, prepared with currant, apple, pear, plum, rhubarb, cranberry, or any fruit in season, can be made into puddings, pies, &c., &c., according to taste, and served after any of the vegetables and farinaceous dishes mentioned.

6. **VEGETARIAN PIE.**—Pare several potatoes, ditto onions; slice them if large, and place in a buttered dish in layers. Add to each layer a little sage and well-steeped tapioca. Cover with the crust in the usual way. Potatoes and onions are better if half boiled before putting in the pie. This will be found very economical and tasty.

7. **SOUP.**—A Scotch meal, almost universally used by peasants and labourers, is very nutritious. It consists of peas, barley, and other vegetables stewed and made into a very rich soup. This will contain more real nutrition to the body than six times its cost in butchers' meat.

8. **PORRIDGE.**—Nothing is more nutritious than oatmeal, which may be used either in the form of gruel, which is both food and drink, or in the form of porridge eaten with milk or syrup. It is a principal diet of the Scotch and Irish peasantry. Brose is oatmeal or peasmeal with hot water poured over, and mixed. It may be eaten with milk, honey, syrup, or fruit.

9. **BREAD-CRUMB OMELET.**—One pint of bread-crumbs, a large handful of chopped parsley, with a large slice of onion minced fine, and a tea-spoonful of dried marjoram. Beat up two eggs, add a tea-cupful of milk, some nutmeg, pepper, and salt, and a piece of butter the size of an egg. Mix altogether, and bake in a slow oven till of a light brown colour. Turn out of dish and send to table immediately.

10. **BUTTERED EGGS, OR RUMBLED EGGS.**—Break three eggs into a small stew pan, put a table-spoonful of milk and an ounce of fresh butter, add a salt-spoonful of salt and a little pepper. Set the stew pan over a moderate fire, and stir the eggs with a spoon, being careful to keep every particle in motion until it is set. Have ready a crisp piece of toast, pour the eggs upon it, and serve immediately.

[This mode of dressing eggs secures that the white and the yolk shall be perfectly mixed. The white, which is so very nutritious, is insipid and unpalatable when the egg is simply boiled, fried, or poached.]

11. BAKED POTATOES WITH SAGE AND ONION.—Peel as many potatoes as you require ; put them in a pie dish, and a good sized onion, with half a tea-spoonful of dried sage, two ounces of butter, and enough water to cover the bottom of the dish. Season with salt and pepper.

12. UNFERMENTED BREAD.—Mix whole wheat meal with boiling water to the consistency of dough. Roll it into cakes about half-an-inch thick ; bake in the oven or over the fire. A small portion of either Indian, rye, or oatmeal, mixed with the wheat meal, makes an agreeable change from wheaten only. If wheat meal cannot be obtained, white flour mixed with not more than a third of good bran may be substituted. Avoid using too much water, baking too hard, rolling too much (lest the cakes be heavy), or making too thick. Cut open and eaten warm, with stewed fruit, syrup, honey, or butter, these cakes make an excellent meal for farmer or philosopher.

BOILED RICE.—Rice boiled is a good variation from bread, and can be very advantageously used, especially for invalids, with any kind of fruit in season stewed.

CORN FLOUR.—This is very nutritious, and especially nice for children. It can be made in different ways, and when wanted, by being placed in moulds, of various shapes, and, if preferred, it can be made in many colours. Instructions are given upon each packet, which can be had at any Grocer. It may be eaten with fruits in season, stewed, or preserved fruit can be used in winter.

PLUM PUDDING.—Half-a-pound of flour, half-a-pound of currants, half-a-pound of grated carrots, half-a-pound of grated potatoes, quartern pound of butter, and two ounce of sugar. Mix all together, adding a little salt, and any approved seasoning. Boil in buttered basin an hour-and-a-half, and serve with sweet sauce.—*Penny Vegetarian Cookery.*

STEWED FRUIT.—Nothing is nicer, more economical, or a better preservative to health eaten to any meal than stewed rhubarb, apples, gooseberries, or any other fruit in season, taken with brown bread, and as shown above, brown bread contains five per cent. per 100 pounds more of nutrition than butcher's meat. Why spend 1s. for that which is much more healthy for 2d. ?

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